Wichita Eagle

GENEROUS GIFT OF NATURE.

The Bread-Fruit Trees, Affording Food, Clothing and Shelter.

The bread-fruit tree, Artocarpus incisa, seen in the Dutch East Indies and in many of the islands of the South seas, grows forty to fifty feet high, the fruit being round or slightly oval in shape, first green, then brown, and turning yellow when fully ripe. It is from five to eight inches in diameter, and tastes insipid when cooked. I could not determine what the taste was like unless it were grocery store brown paper. In Samoa and Tahiti the tree yields a succession of two or three crops during eight months in the year. "Its fruitfulness is said to exceed even the generous plantain, upon which the natives of the tropics subsist almost wholly where the bread-fruit is not grown. It dispenses entirely with the labor of the agriculturist, the miller, the baker; there is no threshing, no grinding, no kneading; in fact, the islanders of the South seas have their bread ready prepared and have only to place it on the coals as they need it," says Ober.

This placing on the coals is a picturesque affair, like a Rhode Island clam bake. The fruit is cut up, the core removed, and hot stones having been placed in a hollow in the earth and covered with leaves, the fruit is laid on top and again covered with leaves and hot stones, on which more bread-fruit is laid, then another layer of leaves and stones, and on top of all earth is heaped to a depth of six inches or more. The hot-stone bake lasts about thirty minutes, and the result is a brown piece of natural bread, white, or perhaps yellow, inside, and very nutritious. Some think it more like the plantain than wheat bread. It is almost tasteless when cooked green, but is highly appreciated by experts when allowed to ripen just a little; not to the yellow state, however, when it has a decayed flavor. I find it impossible to like it very much in any state, but it seems to be acquired taste with some whom I have heard praise it. This is the seed-bearing bread fruit which grows throughout Polynesia, but the true bread of the Moluccas, which is propagated only by cutting—the seeds being entirely aborted by cultivation—is a different plant.

If a Polynesian plants twenty ordinary bread-fruit trees he is independent for life, unless his enemy destroy them. The constant feud of various tribes in the same group, and on the same island, tend to famine, as they wantonly destroy each other's cocoanut palms, banana groves and bread-fruit trees. The fiber of the inner bark of the bread fruit makes good cloth, but coarser than the "tapa," made from the paper mulberry tree. The wood is soft and light, of a rich yellow, turning to mahogany in use, just right for the dug-out canoe. Then the milky juice obtained by puncturing the bole is used as a gum. Another use is to spread it about as bird lime, to catch the feathered songsters of the woods. A preparation is also made for tattooing. Usually the Polynesian's house is bamboo leaves and grass, but sometimes bread-fruit uprights and beams are used. In fact, this beautiful and useful tree is one of the choicest gifts of nature to the brown man of the tropic seas. Its deeply lobed, dark green, glossy leaves, 12 to 18 inches long, and its useful, if luscious fruit, afford him shade and food; and, if he does not like baked bread, he puts quantities of it in a hole in the ground, often 20 feet in diameter, changing it from sweet to sour, in which state it will keep for months. Some of these silos hold a couple of tons.

The indigenous trees of the West Indies and South America, which are of the Artocarpaceæ family, allied to the bread fruit, are the bread nut of Jamaica, and the milk or cow tree of Demerara. St. Vincent was the first island of the West Indies where the bread fruit was planted, and there it has flourished to a greater extent than in any other of the Caribbean chain, even invading the forest edges to find a companion in the trumpet tree, which looks like it. It grows on plantations, in groves, and in the deeper valleys in a wild state.—American Agriculturist.

The Peach.

Peaches are a tonic, an aperient, a food and a drink combined; or, to put it briefly, they are meat and medicine. A good meal may be made on cut peaches, with sugar and cream, bread and butter. After a meal of this variety a person will feel more like attending to the duties of the afternoon than if he or she indulged in heavy foods. Peaches are good before breakfast and after dinner; they are good for the digestion, good for the blood and good for the complexion. Some people eat them without cream or sugar and with good results. The fruit is so rich in sugar and acid that it preserves its flavor a long while, but to get the full benefit it should be eaten as soon as it is cut. Redness of the nose, due to congestion, inflamed complexion, scrofulous and bilious tendencies are said to be materially influenced by a liberal consumption of this luscious fruit.—Pittsburgh Dispatch.

—Figg—"You evidently think I am a fool." Fogg—"I am grateful to find that what I think is evident even to you."—Boston Transcript.

—Briggs—"Doesn't your wife object to you smoking cigarettes about the house?" Braggs—"No. She uses me as a horrible example to our boy."—Indianapolis Journal.

—Smith—"I don't believe Thomson spends as much money as he did before he was married." Brown—"No, he doesn't; his wife spends it for him."—Demorest's Magazine.

—What He Took.—Bizz—"I used to belong to a theatrical company myself." Futlite—"What part did you take?" Bizz—"Oh, I took it all; I was treasurer."—Detroit Free Press.

—He (thoughtfully)—"When a man marries twice which wife does he take when he gets to Heaven?" She (who loves him, dreamily)—"Neither. A man who marries twice doesn't go to Heaven."—Vogue.

—Sammy Squildig—"Pop said if I went fishing without permission, he'd thrash me till I couldn't rest." Dickey McSwilligen—"Did you go?" "Yes." "Well?" "I eat my meals off the mantel now."—Pittsburgh Chronicle.

—Husband (after a quarrel)—"You may buy the dress if you wish, but I shant pay for it." Wife—"Then they'll sue you for the amount." Husband—"So much the better; in that case I'll pawn the piano for the money."—Humoristische Blatter.

MONEY MADDENS MIGHTY MINDS.

The Root of All Evil as Defined by Famed Political Economists.

Debased Coinage Denounced—J. Stuart Mill Disagrees With Some Authorities as to What Money Is—When Coins Are Public Frauds.

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The Father of Political Economy Says Any Commodity May be Money.

Money is that some one commodity or other which people by common consent accept in exchange for all commodities.

To avoid the inconvenience of multiform and complicated exchanges, every prudent man in every period of society, after the establishment of the division of labor, must naturally have endeavored to manage his affairs in such a manner as to have at all times by him, besides the peculiar produce of his own industry, a certain quantity of some one commodity or another such as he imagined few people would be likely to refuse in exchange for the produce of their industry.

This commodity, whatever it may be, is money. ADAM SMITH.

England's Master Mind Says Money is a Distributing Medium.

Money, when its use has grown habitual, is the medium through which

"A tailor who had nothing but coats might starve before he could find any person having bread to sell who wanted a coat."

the incomes of the different members of the community are distributed to them, and the measure by which they estimate their possessions. As it is always by means of money that people provide for their different necessities, there grows up in their minds a powerful association leading them to regard money as wealth in a more peculiar sense than any other article. But, in order to understand the manifold functions of a circulating medium, there is no better way than to consider what are the principal inconveniences which we should experience if we had not such a medium. The first and most obvious would be the want of a common measure for values of different sorts. If a tailor had only coats and wanted to buy bread or a horse, it would be very troublesome to ascertain how much bread he ought to obtain for a coat or how many coats he should give for a horse. Besides, a tailor who had nothing but coats might starve before he could find any person having bread to sell who wanted a coat.

By a tacit concurrence almost all nations at a very early period fixed upon certain metals, and especially gold and silver, to serve this purpose of a circulating medium. When gold and silver had become virtually a medium of exchange by becoming the things for which people generally sold and with which they generally bought whatever they had to sell or buy, the contrivance of coinage obviously suggested itself. By this process the metal was divided into convenient portions of any degree of smallness and bearing a recognized proportion to one another, and the trouble was saved of weighing and assaying at every change of possessors, an inconvenience which, on the occasion of small purchases, would soon have become insupportable. Governments found it their interest to take the operation into their own hands and to interdict all coining by private persons; indeed, their guarantee was often the only one which would have been relied on, a reliance, however, which a Government very little deserved—profligate Governments having seldom scrupled for the sake of robbing their creditors to confer on all other debtors a license to rob theirs by the shallow and impudent artifice of lowering the standard; that least covert of all modes of knavery, which consists in calling a shilling a pound, that a debt of a hundred pounds may be canceled by the payment of a hundred shillings. It would have been as simple a plan and would have answered the purpose as well to have enacted that "a hundred" should always be interpreted to mean five, which would have effected the same reduction in all pecuniary contracts and would not have been at all more shameless. Such strokes of policy have not wholly ceased to be recommended.

Money, therefore, is a commodity, and its value is determined like those of other commodities, temporarily by demand and supply, permanently and on the average by cost of production. JOHN STUART MILL.

Terseness of a French Genius.

Money is a means, not an end; a convenience, not a factor. Money makes a very small part of wealth, either private or public. MME. SISMONDI.

"A Measure of Value," Says the Population Theorist.

Money, when uniform in its cost, is a measure of value. If the fertility of mines were always the same, we should certainly get rid of that source of variation which arises from the effects of the discovery of the American miner. As it is, coinage is subject to treacherous fluctuations in value, and honor dictates a vindication of its monetary action by every nation.

Upon the principle that the labor which a commodity has cost in its production is at once a measure of real and relative value, it has been thought that if there were any article to be found which would at all times cost the same quality of labor in its production it might be used as an accurate and standard measure of value. It is acknowledged that the precious metals do not possess this quality. The world has been at different times supplied from mines of different degrees of fertility. This difference of fertility necessarily implies that different quantities of labor are at different times required to the production of the same quantity of metal, and the different degrees of skill applied at different periods in the working of mines must be an additional source of variableness in the quantity of labor which a given weight of coin has cost to bring it to market.

It follows therefore that a people neglecting to guard their coinage and to maintain its purchasing power are guilty of folly. T. R. MALTHUS.

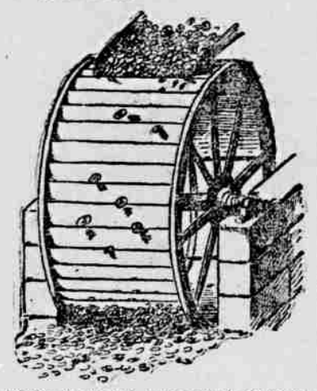
America's Authority Says Money is Not a Puzzling Subject.

There is no use in saying that money is such a mysterious and complicated agent that nobody can understand it. That is the language of indolence. Money is wholly a matter of man's device. It was invented just as any other instrument is invented, to accomplish a certain purpose, and it would be strange if men cannot comprehend what men themselves have devised.

Money is a medium of exchange.

Money is exchanged for other things as a means and not as an end; it is a very great help in exchanging all other things, but is never exchanged for itself in an ultimate transaction. Small boys, indeed, swap cents, but men, the miser excepted, who is under a deplorable fallacy of the senses, use and estimate money first as the medium which facilitates the real exchanges of society. What is really exchanged is the wheat, the cloth, the lumber, the furniture, the service of every kind, and money is but the instrument making those exchanges easy, which might go on without it, but with difficulty and loss. It is somewhat like a railroad ticket. To borrow the famous comparison of Hume, money is but the grease which makes the wheel turn easier. It is a vast mistake to suppose that money is the wheel itself.

Without money there could be no thorough division of labor, because there would be no adequate means of estimating or rewarding each one's share in a complicated process. By means of money all services, small or great, contributing toward a common product, are neatly measured and paid for by some one.



"Money is but the grease which makes the wheel turn easier."

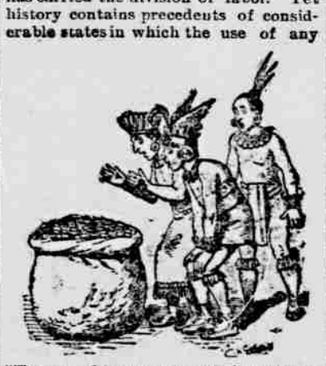
Money, then, is the medium of exchange, and the question arises in this connection, how much of it is wanted? Clearly only so much as will serve the purpose which such a medium is fitted to subserve. All increase of money beyond this point, which the very nature of money itself marks out as the boundary, leads to a diminution in value of every part of it, to a consequent disturbance of all existing money contracts, to a universal rise of prices, both illusory and gainless, to unsteadiness and derangement in all legitimate business and to a spirit of restless enterprise and speculation.

Money is a measure of value.

"My loaves are worth 10 cents each," says the baker. "My hat is worth $10," says the hatter. How important this second function is may be seen by supposing for a moment that there is no instrument in existence capable of performing it. ARTHUR LATHAM PERRY.

Money's Function in a Civilized Society.

Money is the more requisite the more civilized a nation is and the further it has carried the division of labor. Yet history contains precedents of considerable states in which the use of any



"The use of money was utterly unknown among the Mexicans at the time of the discovery."

specific article of money was utterly unknown, as we are told it was among the Mexicans at the time of the discovery.

Money passes current like any other commodity, and people may at liberty barter one article for another in kind or for gold in bars or silver bullion. The sole reason why a man elects to receive the coin in preference to every other article is because he has learned from experience that it is preferred by those whose products he has occasion to purchase. Crown pieces derive their circulation as money from no other authority than this spontaneous preference, and if there were the least ground for supposing that any other commodity, as wheat, for instance, would pass more currently in exchange for what they calculate upon wanting themselves, people would not give their goods for crown pieces but would demand wheat, which would then be invested with all the properties of money. And this has occurred occasionally in practice. Custom, therefore, and not the mandate of authority designates the specific products that shall pass exclusively as money, whether crown pieces or any other commodity whatever. Yet to enable it to execute its functions it must of necessity be possessed of inherent and positive value, for no man will be content to resign an object possessed of value in exchange for another of less value or of none at all. JEAN BAPTISTE SAY.

The Money Exponent Says Money is Not a Measure of Value.

Money is a term used to designate whatever commodity the inhabitants of any particular country accept, either voluntarily or by compulsion, as an equivalent for their labor and for whatever else they have to dispose of.

An infinite variety of commodities have been used as money in different countries and states of society. But these commodities were universally deficient as a rule in some of the principal requisites which every commodity used as money ought to possess. The coin has been devised by civilized man as his money commodity. Now a coin is merely a piece of metal of a known weight and fineness and the commodities exchanged for it were always held to be of equal value. And yet these obvious considerations have been very generally overlooked. Coined money, instead of being viewed in the same light as other commodities, has been looked upon as something quite mysterious. It was said to be both a sign and a measure of value. In men, however, it is neither the one nor the other. A sovereign is not a sign. It is the thing signified. It is equally incorrect to call money a measure of value. Gold and silver do not measure the value of commodities more than the latter measure the value of gold and silver. Everything possessed of value may either measure or be measured by everything else possessed of value. When one commodity is exchanged for another each measures the value of the other. If the quartern loaf was sold for a shilling it would be quite as correct to say that a quartern loaf measured the value of a shilling as that a shilling measured the value of a quartern loaf. JOHN RAMSEY MCCULLOCK.

What the Prophet of the Great Disinherited Thinks.

In common parlance we say that "buyers have no money," or that "money is becoming scarce," but in talking in this way we ignore the fact that money is but the medium of exchange. What the would-be buyers really lack is not money, but commodities which they can turn into money. What is really becoming scarce is produce of some sort. HENRY GEORGE.

How the End Will Come.

M. Camille Flammarion says that in all probability, notwithstanding all circumstances which threaten it, our planet will die, not of any accident, but a natural death. That death will be the consequence of the extinction of the sun, in twenty million years or more—perhaps thirty—since condensation in a relatively moderate rate will give it on one hand seventeen million years of existence, while, on the other hand, the inevitable fall of meteors into the sun may double this number. Even if you suppose the duration of the sun to be prolonged to forty million years, it is still incontestable that the radiation from the sun cools it, and that the temperature of all bodies tends to an equilibrium. Then the earth and all the other planets of our system will cease to be the abode of life. They will be erased from the great book, and will revolve, black cemeteries around an extinguished sun.

Will these planets continue to exist even then? Yes, probably, in the case of Jupiter and perhaps Saturn. No, beyond a doubt, for the small bodies, such as the Earth, Venus, Mars, Mercury and the moon. Already the moon appears to have preceded us toward the final desert. Mars is much further anvanced than the earth towards the same destiny. Venus, younger than us, will doubtless survive us. These little worlds lose their elements of vitality much faster than the sun loses its heat. From century to century, from year to year, from day to day, from hour to hour, the surface of the earth is transformed. On the one hand, the continents are crumbling away and becoming covered by the sea, which insensibly and by slow degrees tends to invade and submerge the entire globe; on the other hand, the amount of water or the surface of the globe is diminishing. A careful and reasonable calculation shows that by the action of erasure alone all the land on our planet will be covered by water in 10,000,000 years.

A Bird Story.

A correspondent writes:—Will you allow me to add a touching instance of courage to your pleasant bird stories? Early one morning last summer I was called to the window by a great noise among the bird people of the garden, and saw the following scene: A young blackbird was standing fascinated by a cat, who was crouched under a bush ready to spring on him. An old blackbird on an ilex close by was uttering loud and agitated cries, and there was a general cackle of anger and sympathy from other birds all around. After a few seconds the cat sprang upon the young bird and held him down. At that instant the old bird came down on them. There was a moment's struggle the bird beating her wings violently in the cat's face, and, I think, pecking at her eyes. Then the cat jumped back to her bush; the young bird made off with long hops, and the old one flew up to the ilex, amid a jubilant chorus of commendation, which lasted quite some minutes. I never saw this before, though I have seen a robin come quite close to a cat stalking another bird, and scold and flap her wings in his face.

—A gentleman has, with much heraldic inquiry and deep study, drawn up a genealogical account of his own family for upwards of twelve thousand years. In the middle of this manuscript this note occurs: "N. B.—About this time the world was created."

—"You have a lively set of clerks," he said to the proprietor of the establishment. "It must be pleasant and profitable to have employes so full of energy and enthusiasm." "Yes," responded the proprietor, "we close early to-day and they are getting ready to go home.—Tid Bits.

—She—"Henry is such a simpleton. He's like the ostrich that hides his head in the sand and then thinks nobody can see him." He—"Oh, but that isn't a bit like Henry." She—"Why, you know how indiscreet he is." He—"Yes, but he hasn't got the sand."—Boston Transcript.

—Gussie Softleigh—"Weally, I cawn't imagine anything more howwible than being goahed to death by a howwid cow, cawn you, Miss Bluntley?" Belle Bluntley—"No, Mr. Softleigh, unless it is to meet the same fate by a calf." Then she drove the remark into his head with a yawn and he faded away.—Buffalo Courier.

RIBBONS AND LACES.

If Judiciously Applied Will Make Old Bodices as Good as New.

Bodices which are not quite up to date are the foundation now for the dainty blouse or bertha of lace, which is so convenient in dressing up summer gowns.

For summer evenings a blouse waist of tulle is a pretty fancy. It is so simply fashioned that it can easily be made at home. One recently seen was of white tulle, embroidered with blue silk. The low neck and armholes were outlined with a fine ruching of black velvet baby ribbon. A black velvet sash encircled the waist. It was worn over an old-fashioned blue silk bodice.

An effective way of draping a bodice with lace is also shown. The bows should harmonize in color with the skirt worn. This arrangement is especially effective in black Chantilly lace over a white bodice.

Then there are large cape-like collars of lace that are for sale in most of the best stores. Of their infinite variety only two are shown, which are fair samples of all the others. They can be bought either for an open neck or with a standing collar. Of course they are rather expensive, but they are very effective, and most effective things are expensive.

Another way of hiding from view the deficiencies of a silk waist is to adorn it with a deep bertha of embroidered chiffon and ribbon. This falls over the corsage back and front and is shirred into a graceful epaulette over each shoulder. There is a stock collar of the filmy chiffon circled by a band of ribbon, which hangs down in front with long ends. In order to completely cover the bodice a deep belt of the same shade of ribbon is worn about the waist. This ties in a jaunty knot at the side.

These are not really cheap ways of getting new dresses for old. Lace and ribbon are never cheap. But they are cheaper than buying the material for a new dress, with the ribbons and laces which you must have now to be fashionable, and then paying a dressmaker to make it up. The effect is good, and you can do it yourself.—Chicago Times.

Dress at Weddings.

Some authority has discovered that it is not good taste to dress much at a wedding, and a simple style of toilet is adopted for such an occasion. This may be out of compliment to the bride and her attendants, who are expected to outshine invited guests. It is intended to make the marriage ceremony more an affair of the heart and not so much one of ceremony. Day dress, with the addition of laces and light gloves, will be the standard, it is said, during the season, if the reform should become popular.

—Fish Pate.—This is an excellent way of using any cold fish which may be left over from dinner: Free thoroughly from bones and shred fine enough fish to fill a pint measure, add to it one quart of milk, two eggs, one-quarter of a cup of flour mixed smoothly with a little milk which has been reserved from the quart. Season with pepper, salt and nutmeg, one-quarter of a teaspoonful of each. Mix the milk, flour, eggs and spice smoothly together. Set it over the fire and stir until it is as thick as cream. Put in a deep baking dish alternate layers of sauce, fish and bread crumbs, in the order named, and set in the oven until it is slightly browned. Very little time is required, as almost all the ingredients have been previously cooked. It is an excellent dish for breakfast, lunch or tea.—Harper's Bazar.

—Miss Passi—"When I was quite a child, mamma inaugurated the idea of having my picture taken every year; and I have kept it up ever since." Miss Bright—"Oh, my! what a big roomful of pictures you must have."—Philadelphia Record.